conscious function the bringing of psychological compensations incommensurable among themselves, rather than for establishing equivalences of value.

The Nambikwara have two types of burial. The eastern groups practice double interment. The bodies are first placed in a crouching position (ãriuaerekititu, a1) in a circular ditch (sinitãkurisu, a1) seven feet deep heaped up with earth and branches. For two months, they sing, dance and weep around this provisional tomb, until the body is decomposed. Then the bones are carried to the river where they are carefully washed. Then they are carried in a cloth to be permanently buried in the village. The village is then abandoned, but the site is often visited:

53. apregande ãũnikere kadukãrage ĩaudrige ende ende ende inare inaretaire ĩinoribate (b1)
to dig the grave, to close it, to wait one moon, one moon, one moon, to take out the bones, to bury them in the village.

In the central groups, on the other hand, the bodies would be buried (aoʔenĩkere, b1) in a prone position (idtarige, b1).

The funeral rites distinguish between movable goods and immovable goods. The first are carefully destroyed; they break and burn the weapons; they unravel the beads and necklaces.

The garden of the dead man, if he cultivated one, is, however, only abandoned, and can be reclaimed later:

54. dõõre dutige adede autadutige audotahãmdige audotaãmde odenehẽire odunhĩnde njaotumnie narainidãnde naradutige afredugeidtige den den den nagiaode aire dugiotige tiaugidtige (b1)
The arrows are broken, everything must be broken the beads are unstrung, the beads of the deceased, the fields of the deceased are abandoned one moon, one moon, one moon, and when all is forgotten, another takes the field.

Yet it is necessary to avoid confusion on this point. Strictly speaking, there is no land property among the Nambikwara. The chief invites his men to group together to cultivate the gardens, but sometimes such and such an individual decides to clear a field on his own account. These personal appropriations do not give rise to any incidents since the cultivatable land is usually far larger than the collective needs. However, a garden represents a value, because of the considerable amount of work spent in clearing it, especially for people who have never seen metal tools until 30 years ago. Also the rule of destruction of the goods of the deceased respects the

423 garden, with the stipulation, of [113] a psychological and moral order, that one wait to take possession until "the memory of the dead has been lost." However, this semijudicial means of acquiring land does not imply the existence of an inheritance right. The relatives are not favored, and anybody can avail oneself of the same title.

GENERAL PSYCHOLOGY AND DAILY LIFE

The Categories

128 The linguistic study of the Nambikwara should be the object of special publications, (1) and we shall thus content ourselves

> 1. C. Lévi-Strauss, Sur certaines similarités, etc., loc. cit.; Paul L. Garvin, Esquisse du Système, etc., loc. cit.

here with several summary pieces of information destined to bring into sharper focus what can be inferred concerning the broad logical categories of thought, and to assign a place to the Nambikwara group within the orbit of other American cultures.

193 The most remarkable trait of the Nambikwara language,
197 made particularly evident by the central and southern dialect (b1),
811 is an extended use of the classificatory suffixes. The systematic character of the classification of things and beings is comparable only to that found in the Ŝibŝa linguistic family. Furthermore, if one ignores several secondary differences, the division of the world into categories in Nambikwara presents a remarkable similarity with that found in the Ŝibŝa dialects. (2)

> 2. The following examples are borrowed from Walter Lehmann, Zentral-Amerika, 2 vols., Berlin, 1920, I, pp. 277-279, 404, 440, 454, 571.

In the division of things and beings into eleven principal logical categories, ten are found to be common to the Nambikwara and to the Ŝibŝa. The category "season, weather, sky" seems to be broken up, in Nambikwara, into several suffixes. Inversely, the same suffix-are classes two categories logically related but distinguished by